

Artist Wang Yong-sheng Sampan Interview

One of Wang Yong-sheng's greatest pleasures is to travel to China's Xinjiang Uighur Autonomous Region with his painter's tools and sleeping bag and paint the life of the area's rural inhabitants. The villagers often invite him to eat and drink with them, and provide him with a home for the night. Sometimes they will kill a goat in honor of his arrival.

Wang's paintings of rural life, which will be on display through Sept. 23 at the Chinese Culture Institute in Boston, depict the open spaces, performing musicians, valued animals, and homes of the Uighur people of Xinjiang Province in western China. Both richly colored and subdued, Wang's work provides an intimate view of one of China's most distant regions.

Wang, who studied at the Xian Academy of Art and the Xinjiang Academy of Art, currently works as a painter for the Hetian Hall of the Arts in Hetian, Xinjiang. He was born in 1962 to Han parents in Min Feng County in the Hetian region of Xinjiang. Part of a wave of Han people sent to settle in ethnic minority areas such as Xinjiang and Tibet, Wang's parents worked in financial positions before eventually returning to Xian.

Sixteen ethnic minorities live within the borders of Xinjiang, the largest being the Uighurs, a Muslim people who are the subject of Wang's paintings.

The Hetian area of Wang's birth is also on the Silk Road, the trade route that carried Buddhism from India to China, Korea and Japan. The region, he says, is rich in Buddhist art from the Han and Tang dynasties, though few people there actually practice Buddhism today.

Wang says his father, who had an interest in calligraphy, taught him at an early age how to use a brush to write Chinese characters. Eventually his interest turned to painting, he says, explaining that his grandfather had been a painter in China.

At first his brush paintings resembled calligraphy, he says, but later, during his teens, he discovered oil painting, a medium which better suited his personality and the depiction of Xinjinag life.

While brush painting may be more suitable for expressing the kind of scenes found in southern China - misty rivers and mountains, for example - oil colors can more accurately express the openness of the people and the vivid

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The Dalai Lama (top) meeting with Chinese students and scholars at Faneuil Hall in Boston on Saturday. Following his talk at the Wang Center, supporters of the movement to free Tibet from Chinese control marched from Tremont Street to Government Center to draw attention to the Tibetan situation.

Robert O'Malley Photos

The Dalai Lama Seeks Support for Tibetan Cause

The Dalai Lama, the exiled Buddhist leader of Tibet, visited Boston last weekend to spread the spiritual message of Buddhism and to seek support for the establishment of an autonomous Tibet.

One of the world's most revered religious leaders, the 14th Dalai Lama is on a 10-day trip to the United States that includes stops in Houston, Atlanta, North Carolina, and Washington.

The Dalai Lama and his supporters fled to Dharmasala, India, following an unsuccessful Tibetan uprising against the Chinese in 1959. China first invaded Tibet in 1950 and annexed the country after the Dalai Lama's departure.

The Dalai Lama is seeking to establish a more independent Tibet that would nevertheless remain within the Chinese orbit, particularly for purposes of defense and foreign policy. While the Dalai Lama wasn't precise about the kind of relationship he was proposing for China and Tibet, he made it clear that he was not asking, at least for the time being, for complete independence from China.

As part of the Dalai Lama's effort to solve the conflict with the Chinese government through peaceful means, he met last Saturday with a group of Chinese students and scholars at

Boston's Faneuil Hall. He suggested that it was important to make alliances with overseas Chinese, particularly those working to create a more democratic China. The Dalai Lama said he would support the establishment of a democratic Tibet if he were to return to his native country.

Calling Tibet an outpost of feudalism and religious superstition, the Chinese Communist Party under Mao Zedong invaded the country in 1950. After the Dalai Lama left Tibet, the Chinese government began moving Chinese citizens there as part of an effort to weaken its Tibetan character.

Hundreds of thousands of Tibetans are believed to have died under Communist rule. Monks were jailed and numerous Buddhist temples were destroyed during the Cultural Revolution. The Chinese Government continues to interfere with the religious practices of Tibetans and to hold Tibetan political prisoners in its jails.

Although Chinese government propaganda continues to proclaim that Tibet has for many years been a part of China, the Dalai Lama and most Tibetans view Tibet as an independent

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Tufts Honors Hong Kong Official

Anson Chan, Chief Secretary of the Hong Kong government, was awarded an honorary doctor of humane letters degree by Tufts University in a ceremony last week at the university's Goddard Chapel.

The first Chinese and the first woman to serve as chief secretary in the Hong Kong government, Chan is the principal advisor to Hong Kong Governor Christopher Patten and the leader of Hong Kong's 190,000-strong civil service corps. She has played a critical role in planning the transition of the Hong Kong territory from British to Chinese rule in 1997.

At the start of her career in 1962, she served in Hong Kong's Urban Services and Commerce and Industry Departments. She later became the first woman to head the government's Social Welfare Department. Her early campaigns included working to gain equality for working women and protecting children from abuse.

Following her appointment as chief secretary in 1993, one of her first acts was to support revival of the Sino-British talks negotiating the conditions of the 1997 transition.

Chan, who supports broadening democracy in Hong Kong, said in 1993 that she sought reforms that would be "fair, open, transparent and acceptable to the people of Hong Kong."

In awarding Chan an honorary degree, Tufts President John DiBiaggio said that her "dedication to aiding those less fortunate has resulted in numerous social and economic reforms for the people of Hong Kong."

A graduate of the University of Hong Kong, Chan was born in Shanghai in 1940 and moved with her family to Hong Kong as refugees in 1948.

In a speech following the awarding of her degree, Chan described the dramatic transformation that the territory has undergone over the last century. Described by one British official in the last century as "a barren rock with hardly a house on it," the area is now the site of one of the world's great commercial centers.

Although she admitted that uncertainty continues to surround the upcoming transition to Chinese rule in 1997, she said that the people of Hong Kong realize that ultimately their "destiny lies with China." At the same time, she suggested that Hong Kong officials have worked to ensure that the transition

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Anson Chan receiving an honorary degree from Tufts President John DiBiaggio.



Wang Yong-sheng with his painting at the Chinese Culture Institute.

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Dalai Lama

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country with its own language and distinct Buddhist culture.

In speaking to the Chinese students, The Dalai Lama said that the conflict between Tibet and China has religious, cultural, human, and political aspects. He said that for the past 15 years he has worked to find a solution to the Tibetan problem - a "middle way" that would benefit both the Chinese and the Tibetan people.

He noted, however, that the Chinese Government has repeatedly rejected his pleas for dialogue and has referred to him as a "splittist." He said he wanted to work with the Chinese students and scholars to find a solution to the Tibetan problem.

He called on overseas Chinese and the Boston community to help him develop a dialogue with the Chinese government. He said he is willing at any time to talk with Chinese leaders.

Although some Tibetans, including his own family members, say that Tibet should be completely independent of China, he said he preferred to follow a course that also took into account the interests of the Chinese. He said he believed that dialogue, compromise, and understanding the views of others is the best way to resolve human conflicts.

While he said that China is a great country with a long cultural tradition, he noted that many important aspects of its culture - its Daoist and Buddhist traditions, for example - have been threatened during the period in which the Communist Party has controlled the country. Even now, he said, moral values in China are being destroyed by a preoccupation with the material life and with money making. In order to live a happy life, human beings need to develop a spiritual life, though not necessarily one based on a particular religion, he said.

The Dalai Lama emphasized the value of all of the world's religious traditions, saying that each is capable of relieving human suffering and develop-

ing human kindness. Although wars have often been fought over religion, he said it was important to develop respect and appreciation for all religious traditions to avoid such conflicts in the future.

Some Chinese in the US blame the Chinese Communist Party for the problem in Tibet, especially its effort to destroy religion, which is an integral part of Tibetan culture. If the Communist Party had not disturbed Tibetans' religious traditions, they say, Tibetans and Chinese could live peacefully together within the same country. They also point out that many Chinese suffered under the policies of the Communist Party.

During his stay in Boston, the Dalai Lama also spoke at Harvard University, where support for an independent Tibet is becoming an increasingly popular issue for students. Students on American campuses are now discussing the possibility of mounting a boycott of Chinese products - similar to the one mounted against South Africa in the 1980s to protest that country's apartheid system - to put pressure on the Chinese government to alter its Tibetan policy.

At the Wang Center on Saturday afternoon, state Sen. William Bulger read a declaration by Gov. William Weld declaring Sept. 9 as Tibetan Self-Determination Day.

In his speech to area Buddhists and others at the Wang Center, the Dalai Lama said that human intelligence needs the calming power of compassion to create a harmonious world. Only through a sense of compassion and responsibility for others can the world ultimately become more peaceful.

He said that "all the religious traditions have the potential to increase these basic human good qualities." Crucial to a peaceful world is the need to pursue nuclear disarmament and to stop the arms trade worldwide.

He said developing a "good heart" and overcoming "negative emotions" are critical elements in the quest for spiritual and physical health.

"Try to reduce negative emotions," he

said. "This is the basis of a lasting world peace."

-Robert O'Malley

(See the Dalai Lama's statement to concerned Chinese on page 5.)

Artist

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colors of the Xinjiang landscape, he says.

Xinjiang people, who are known for their love of singing and dancing, live in open spaces where the sun often shines. The days are hot, but the nights are cool. The people there have strong personalities, says Wang.

Some of Wang's paintings are vividly colored, while others are more subdued, suggesting the muted reds and browns of the land. "I follow my feeling of the moment," he says, adding that his paintings tend to be expressionistic rather than accurate depictions of the real world.

In today's China, he says, painters work in every kind of style. Since the country has opened up to the outside world, artists have access to art from around the world. "They have more freedom to choose the style they want," says Wang, who admires the European painters Van Gogh, Gauguin, and Monet.

While many Chinese artists talk about leaving China, he is content to live in Xinjiang. He enjoys the people there and their open way of life. In New York, he recently met a group of Chinese painters and found that they weren't really happy. The material life is good in America, but the spirit seems to suffer, they told him.

A happy life doesn't mean just having a lot to eat, or a house and a car. "You also need something for your spirit," he says. If you are poor and still feel happy, "you can still live as an emperor."

When Wang starts a painting, he often has little idea where it will lead him. For inspiration, he sometimes lis-

tens to music - classical, Chinese, or American popular music, it doesn't matter. "When I start to paint I have no idea what I want to show," he says.

If there's one element that runs through all of his work it may be the expression of his spirit and love of life, which he hopes can be communicated to the viewer.

The first painter from Xinjiang to visit New England, Wang was invited to Boston by the Chinese Culture Institute. After leaving the US he will also exhibit his works in Japan, where a book of his paintings will be published.

Wang's Yong-sheng's paintings will be on display at the Chinese Culture Institute, 276 Tremont St., Boston, through Sept. 23. Admission is free; the gallery is open Tuesday through Friday, 9:30 A.M. to 5 P.M.

His works (Mt. Kun-Lun and the Desert" in collaboration with Lu Chunmei, will be on display through Sept. 30 at the Asian American Bank & Trust Co., 17 Kneeland St.)

-R.O.

Chan

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preserves the successful economic and social system that has brought such prosperity to the territory.

"We in the public service are working hard together with Britain and China to put flesh to the concept of 'one country two systems' and the principles laid down in the Joint Declaration so that Hong Kong can indeed enjoy a high degree of autonomy after 1997," she said.

-R.O.

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INSIDE CHINATOWN

Business Withdraws License Application

A local firm seeking to acquire an alcoholic beverage license to operate a bar at the site of Harry's on Essex Street withdrew its license application when it became clear that the Chinatown community would oppose the license transfer.

The firm, Jamica, Inc., apparently made its decision after members of the Chinatown Neighborhood Council said it planned to oppose the license transfer at a Sept. 6 hearing. The hearing was cancelled after Jamica Inc. withdrew its application.

The alcoholic beverage license for Harry's bar is currently held by the estate of the late Joseph LaRaia, who operated the bar until his death last year.



Harry's bar on Essex Street.

The estate is currently trying to transfer the license to Jamica Inc.

A number of Council members are opposed to the continuation of a bar at the site of Harry's at 41-45 Essex Street.

They point out that the bar has been cited for drug dealing and prostitution on its premises and say that the streets outside the establishment are frequented by drug dealers, pimps, and prostitutes.

Jason Chung, the city's Chinatown coordinator, said the Boston Licensing Board informed him several days before the hearing that Michael Magaletta of Jamica, Inc. had withdrawn his license application.

Magaletta, who contacted Chung to discuss the issue, apparently plans to appear before the Neighborhood Council Sept. 18 and re-submit a license application to operate the site as a restaurant and a bar.

Chung said he told Magaletta that Chinatown leaders were opposed to having a bar operate at the site and instead preferred to see the building used as a restaurant. Community leaders fear that a bar there would continue to draw prostitutes and drug dealers to the area.

Chung said that members of the community plan to submit a petition to the Boston Licensing Board requesting that the next hearing on the Jamica application be held in Chinatown to make it easier for community members to offer comments on the matter.

-R.O.

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Street Subculture Persists

Police Report

The Chinatown area continues to be the site of a range of illegal street activity that detracts from the quality of life of the neighborhood. Drug dealing and prostitution persist on the area's streets, despite police efforts to control them.

Most of the suspects arrested in the area live in other states, cities, and Boston neighborhoods. Few arrests are made of people who actually live in Chinatown.

The criminal subculture of the area continues to thrive. The only solution to the problem may be the presence of a community police officer for Chinatown and the Combat Zone.

What follows is a sampling of the kind of criminal activity that occurred on the area's streets during the month of August.

Aug. 1: A 32-year-old Roxbury man was arrested at 10:15 A.M. at Beach St. and Harrison Ave. for assault and battery on a police officer, disorderly conduct, and conspiracy to violate drug laws.

Aug. 1: A 27-year-old Boston man was arrested at 9:30 P.M. at Essex and Washington Streets for prostitution.

Aug. 1: A 26-year-old Boston woman was arrested at 9:50 P.M. at Beach St. and Harrison Ave. for prostitution.

Aug. 3: A 33-year-old Mattapan man was arrested at 10:15 P.M. at 226 Tremont St. for selling cocaine.

Aug. 4: A 28-year-old Mattapan man was arrested at 9:10 at LaGrange and Washington Streets for selling cocaine.

Aug. 5: A 32-year-old Boston man was arrested at 1 P.M. on Kneeland St. for assault and battery with a deadly weapon and unarmed robbery.

Aug. 6: A 22 year-old Brockton woman and a 23-year-old Providence woman were arrested near 89 and 74 Tyler St. for prostitution.

Aug. 6: A 32-year-old Boston man was arrested at Harrison Ave. and Beach St. at 6:35 P.M. for possession of cocaine with intent to sell.

Aug. 7: A 36-year-old South Boston

woman was arrested at Marginal Road and Tremont Street for prostitution.

Aug. 8: A 31-year-old homeless man was arrested at 120 Kingston St. at 9 P.M. for possession of cocaine.

Aug. 9: A 37-year-old Worcester man was arrested at 26 Oxford St. for possession of cocaine.

Aug. 10: A 22-year-old Quincy woman was arrested at Marginal Rd. and Tremont St. for prostitution.

Aug. 10: A 30-year-old homeless man was arrested at Washington St. and Essex St. for possession of cocaine.

Aug. 10: A 35-year-old East Boston man was arrested at 8:20 P.M. at Essex and Tufts Streets for possession of cocaine.

Aug. 13: A 15-year-old youth from Stamford, Connecticut was arrested at 2:30 A.M. at 89 Kneeland St. for breaking and entering in the nighttime.

Aug. 15: A 21-year-old Bridgewater man was arrested at 1:25 P.M. at 12 Beach St. for assault and battery with a deadly weapon and for disorderly conduct.

Aug. 21: A 27-year-old Boston woman was arrested at 5:30 P.M. at 21 Essex St. for unarmed robbery.

Aug. 22: A 21-year-old California woman and a 27-year-old Cambridge woman were arrested at 12:55 A.M. at Tyler St. and Kneeland Streets for prostitution.

Aug. 26: A 25-year-old Dorchester man was arrested at 4:45 P.M. at Essex St. and Harrison Ave. for public drinking.

Aug. 26: Two men and one woman were arrested between 7 and 8 P.M. at Washington and LaGrange Streets for distribution of cocaine.

Aug. 29: A 21-year-old California woman and a 20-year-old Dorchester woman were arrested at 12:30 A.M. at 74 Tyler St. for prostitution.

Aug. 31: Three men, ages 28, 39, and 38, were arrested at 81 Harrison Ave. after 2 P.M. for receiving stolen property.

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ASIA

The Dalai Lama Seeks Chinese Support

(The following statement by H. H. The Dalai Lama was distributed at a special meeting with Chinese students and scholars at Boston's Faneuil Hall Sept. 9. The Dalai Lama used ideas drawn from the prepared statement in his speech to the students.)

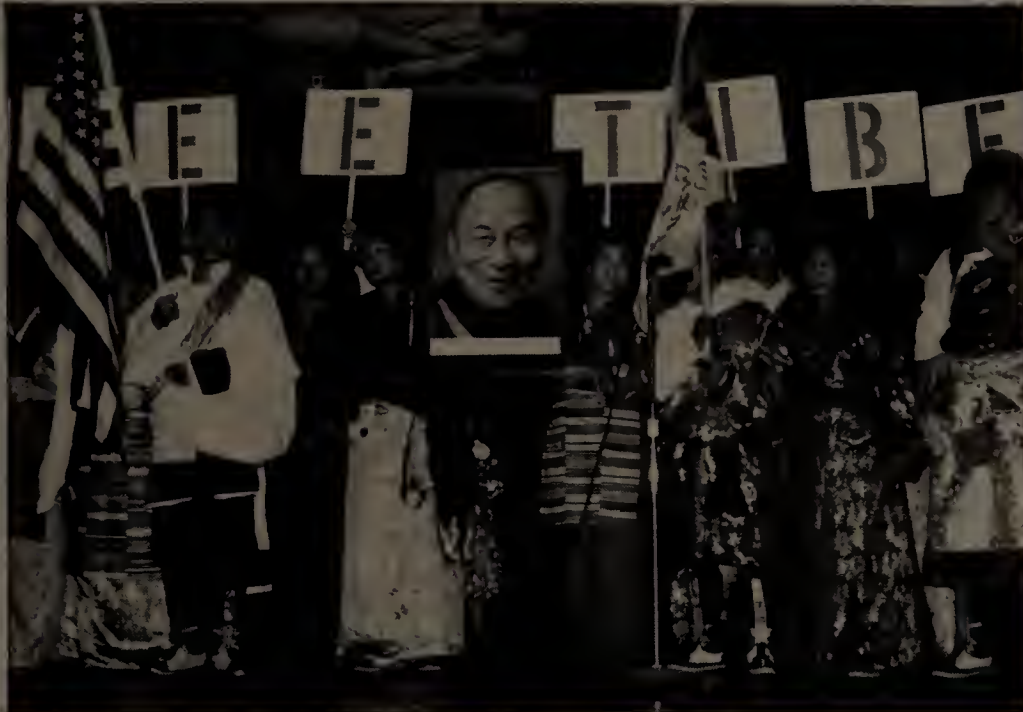
Today, I am very happy to be here to meet with Chinese students and scholars. I have always attached great importance to personal contacts with Chinese people and to establishing a sincere dialogue with them. Wherever I go, I try to meet with Chinese scholars, students, journalists, democracy activists, Chinese Buddhists and others. Some Chinese nationals have also been coming to India to see me, and I always try to set aside some time to meet and talk to them.

For centuries the Tibetan and Chinese peoples have lived as neighbors; friendly for most of the period, but occasionally at war in confrontation with each other. In the future, also, we have no other alternative but to live as neighbors. Therefore, I have always encouraged Tibetans in exile to meet with Chinese people, to make friends with them and develop personal relationships with them. I make it a point to ask the Tibetans to understand the distinction between the Chinese people and Chinese government policy.

Particularly after the Tiananmen tragedy, with a large number of Chinese intellectuals and students coming into exile, an opportunity was provided to establish a dialogue with the Chinese people and to develop an understanding between the Tibetans and Chinese. It is not because we have a desire to explore and widen the rift between the Chinese people and their government. Rather, as we witnessed in the course of the Tiananmen movement, Chinese people are no less enthusiastic than any other people who yearn for freedom, democracy, equality and human rights. I was especially moved by the fact that those young people who grew up with the teaching that "power comes from the barrel of a gun" were actually following a "non-violent" approach, an approach which is also at the heart of my belief.

Of course, it is not easy for the Tibetans to be friendly and open-minded to the Chinese people, and not everyone was happy with me when I tried to encourage them to have contact with the Chinese people. It is also likely that our Chinese friends feel the same way when they try to interact with us "reactionary rebel bandits," "slave owners" and "separatists," as the Chinese government refers to us. Over the years, there has been significant progress in our mutual efforts to have closer interaction between our two communities. Now, Tibetans and Chinese in the US, Canada, Europe, Australia, and Japan are getting more and more familiar with each other. Chinese human rights and democracy activists inside China, like Wei Jingsheng and others, are urging their government to respect Tibetan people's basic human rights and their right to self-rule.

Overseas Chinese scholars are discussing a constitution for a federal China which would include a confederation status for Tibet. Above all, the fact that we are meeting here under the joint sponsorship of the International Campaign for Tibet and the 21st Century China Foundation and that you, our Chinese friends, have come to discuss this event is a clear indication that the increasing dialogue between the Tibetans and Chinese is having a very positive result. It vindicates my belief that in the absence of a Chinese government response, the person-to-person dialogue between the Tibetans and



Tibetans on stage at the Wang Center following a talk Saturday by the Dalai Lama.

Photo by Robert O'Malley

Chinese is laying a solid foundation for a better understanding of each other.

Based on my belief that the only way to achieve our goal is through dialogue and peaceful human contact, I have, over the last 15 years, tried to engage with the Chinese government in serious negotiations on the future status of Tibet. Tibet had been an independent country for over a thousand years and I believe that the Tibetan people do have the right to chose independence. However, it is also a political reality that Tibet is now under Chinese rule. Therefore, in order to find a mutually acceptable solution, I have tried a "middle-way" approach to solve the problem. My approach is also in response to Mr. Deng Xiaoping's message that "anything except independence can be discussed."

Accordingly, over the last 15 years, six official delegations were sent to China and Tibet, and my personal envoy visited China at least 10 times. I also made several proposals to the Chinese government. These proposals were announced at prestigious international forums to show my seriousness and sincerity.

Unfortunately, the Chinese government's response to these proposals has been one of total rejection. I am referred to as a "splittist" who is trying to internationalize the Tibet issue. In fact, what I have been trying to do is merely preserve Tibet's cultural and national identity and find a fair solution to our problem, one which is mutually acceptable and beneficial to both Tibet and China.

The Chinese government's lack of respect for Tibet's culture, religion, and tradition; its denial of true autonomy for Tibet; its propaganda efforts to portray Tibet as the "most barbarous, most backward, the darkest" region in the world, and its high-handed repression in Tibet have all contributed to the alienation of millions of Tibetans. The Chinese government's actions have aroused resentment among Tibetans who see it as chauvinistic and colonialistic. It is therefore fair to say that the Chinese government policy is splitting Tibet from China.

Take the recent controversy over the announcement of the Panchen Lama's reincarnation as an example. The notion of "reincarnation" is alien and absurd to an atheistic communist government. On the other hand, it is a fundamental cornerstone of Tibetan Buddhism. Now a communist government is telling us whom to chose and who has the right to approve it. This illustrates total disrespect for the traditions and customs of the Tibetan people.

As far as "internationalizing the Tibetan issue" is concerned, Tibet became an international issue after

China's invasion of Tibet and again after China crushed the 1959 Tibetan uprising, after which over a hundred thousand Tibetans fled Tibet and became refugees all over the world. Instead of trying to further internationalize the issue, I tried from 1978 to 1987 to resolve the issue by exclusively negotiating with the Chinese government without any international involvement. Unfortunately, my efforts were ignored by the Chinese government.

Over the last two years, China has set a pre-condition for negotiations which demands that I not only abandon Tibetan independence but also recognize that Tibet has historically always been a part of China. The Chinese government may have a different interpretation of history but forcing us to recognize their interpretation is not going to lead us anywhere. Therefore, rather than focusing on history, I propose that we reserve our different interpretations of history and look to the future, as Mr. Deng Xiaoping used to say, "Look Forward." History is not changeable, but the future can be changed.

Recently, there have been strains in US-China relations. I have no intention to take advantage of this. On the contrary, I would like to urge America to improve its relations with China. American leaders should hold talks with Chinese leaders and seek no isolation and containment of China. A strong and positive relationship between the US and China would not only benefit the two countries, it could also help solve the Tibet problem. I would also like to help the Chinese leadership to see that force and intimidation will not help improve China's image in the world. For example, the international community did not respond well to the recent Chinese overreaction to Taiwanese President Li Teng-hui's US visit or to Chinese missile tests in the Taiwan Strait.

Today, when the world is entering the 21st century, China is also at a critical juncture. It is rapidly becoming an economic as well as a political and military power. At the same time, Chinese society is undergoing profound changes. The Chinese leadership is facing a generational change. Freedom, democracy, equality, human rights will sooner or later be demanded by its people. A transformation from the current totalitarian regime into a more open, democratic one is inevitable, the only question is how and when, and whether it will be a smooth transition or a hard one.

A peace loving, democratic, free China; a China which respects human rights; a prosperous, stable, pluralistic China; a China with a sense of security

built on good relationships with neighboring countries, is in its own best interest, not to speak of the interests of Tibet, Asia and the world at large.

The future China, while in transition from a totalitarian state to a more open, democratic society, will inevitably have to face the Tibet problem. If the problem is solved properly, it would not only help China's own transition, it could also help bring Tibetans into alliance with China's democratization process. If the issue is not properly solved, China's own transition could be in jeopardy. Resorting to force to suppress a peaceful movement in Tibet would only play into the hands of anti-democratic elements in the Chinese society and strengthen their position, damaging China's own efforts to promote a smooth transition.

Also, continuing the current harsh policy in Tibet will not only not solve the problem, it will further complicate the situation and make it even harder to solve. It will also increase impatience among the Tibetans and increase the danger of violence. This is definitely not in the best interest of Tibet or China.

For our part, we seek to solve the Tibet issue in a spirit of reconciliation, compromise and understanding. Solving the Tibet problem needs a soft landing, not a hard crash.

Under any circumstances, the Tibetan movement must remain firmly committed to non-violent, peaceful means. We seek a sustainable relationship with China based on mutual respect and mutual benefit. We seek a long-lasting good relationship with China. We seek no hostility toward China. If we choose to stay in one country, we should live together as true brothers and sisters. If we choose to be separate, we should become good neighbors. A long-lasting good relationship with China should always be the top priority of Tibet.

When solving the Tibet problem, not only do we need to think about the fundamental interest of Tibet and the Tibetan people, we will also seriously take into consideration China's strategic concerns, economic interests, and the Chinese people's national feelings. Chinese who are living and working in Tibet, their lives, property and their human rights will be protected. Eventually and peacefully a workable arrangement concerning their status will be made. My proposal made in Strassbourg, France, 1988, outlined in principle these considerations.

China is a great country with 5,000 years of civilization. Mankind has benefited enormously from this great civilization. China today is increasingly becoming a political, economic, and military power. A world power which contributes to the peace and safeguards human dignity will be greatly appreciated and admired by billions of people. A world power which respects the rights of small nations is a truly powerful nation. A fair and a peaceful resolution of the Tibet problem will not only benefit Tibet and Tibetans, it will ultimately benefit China in the long run.

Finally it is my strong belief and hope that however small a nation Tibet might be, we can still contribute to the peace and prosperity of China. Decades of communist rule and commercial activities in recent years, both driven by extreme materialism, be it communist or capitalist, are destroying much of China's spiritual and moral values. A huge spiritual and moral vacuum is thus being rapidly created in the Chinese society. In this situation, the Tibetan Buddhist culture and philosophy would be able to serve millions of Chinese brothers and sisters in their search for moral and spiritual values. After all, traditionally Buddhism is not an alien philosophy to the Chinese people.

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The Project consists of the following roof renovations:

* Trustman Apartments (705-1) - The removal of the loose gravel surfacing on the existing built-up roofing system and the removal of the base flashings, cants, metal flashings, metal wall panels, skylights, penthouse doors, counterflashings, roof drains and gutters on all three (3) apartment buildings (approximate roof areas in contract equals 31,735 ft²). Installation of a .060 inch reinforced PVC roof membrane utilizing 5/8 inch Type X Gypsum Board and 1.5 inches of polyisocyanurate insulation. New fire rated doors to be installed at the penthouse. New skylights and new roof drains are also to be installed.

* High Street Veterans Development (200-1) - The removal of the loose gravel surfacing on the existing built-up roofing system and the removal of the base flashing, cants, metal flashings, roof hatches and roof drains on all seven (7) apartment buildings (approximate roof area in contract equals 53,909 ft²). Installation of a .060 inch reinforced adhered PVC roof membrane utilizing 1.5 inches of polyisocyanurate insulation. New roof hatches and new roof drains are also to be installed. Masonry repairs to the existing chimneys are also included.

* Colonel Floyd Apartment (667-1) - The complete removal of the existing built-up roofing system (and partial shingle roofing system) down to the structural deck on the canopy roof areas and the entryway roof areas on all six (6) apartment buildings (approximate roof area in contract equals 7,929 ft²). Installation of a .060 inch reinforced adhered PVC roof membrane utilizing 1.0 inches of fiberboard insulation (5/8 inch Type X Gypsum Board to also be used at the entryway). New gutters and downspouts are to be installed at the canopy roof areas.

The work is estimated to cost \$640,000.

General bidders must be certified by the Division of Capital Planning and Operation in the following category of work: Roofing.

Bids are subject to M.G.L.c.149 S44A-J and to minimum wage rates as required by M.G.L. c.149 SS26 to 27D inclusive.

General Bids will be received until 2:00 p.m. on Wednesday, September 27, 1995 and publicly opened, forthwith, at 90 Longwood Avenue, Brookline, MA 02146.

General bidders must agree to contract with minority and women-owned businesses as certified by the State of Office of Minority and Women Business Assistance (SOMWBA). The amount of participation which shall be reserved for such enterprises shall not be less than seventeen (17%) percent of the final contract price, including accepted alternates, of which at least twelve (12%) percent shall be for minority business enterprises and five (5%) percent shall be reserved for women-owned business enterprises.

SUBTRADES

Mailed Bids should be sent to 90 Longwood Avenue, Brookline, MA 02146 and received no later than the date and time specified above.

General bids shall be accompanied by a bid deposit that is not less than five (5%) of the bid amount (including all add alternates), and made payable to the Brookline Housing Authority.

Bid Forms and Contract Documents will be available for pick-up at Brookline Housing Authority after 10:00 a.m., on Wednesday, August 30, 1995 upon deposit of a certified or cashier's check in the amount of \$100 per set, payable to the Awarding Authority. This deposit will be refunded for up to two sets for general bidders and for one set for sub-bidders upon return of the sets in good condition within thirty days of receipt of general bids. Otherwise the deposit shall be the property of the Awarding Authority. Additional sets may be purchased for \$100.

Bidders requesting Contract Documents to be mailed to them shall include a separate check for \$15.00 per set, payable to the Awarding Authority, to cover mail handling costs.

The job site and/or existing buildings will be available for inspection at the pre-bid meeting which has been scheduled for September 13, 1995 at 9:00 a.m. at the High Street Veterans Development maintenance shop, located on New Terrace Road. All bidders are strongly recommended to attend.

The Contract Documents may be seen, but not removed at:

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Fri., September 29, 10:00 am
Fri., October 6, 10:00 am
Fri., October 13, 10:00 am

Brighton
The Chinese Golden
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Bilingual Meeting
677 Cambridge Street
Tue., October 3, 9:30 am

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FILM

The Films of Suzuki Seijun

By Greg Drake

The same forces that make American culture a global phenomenon also carry the world home to America. Film, video tape, and the compact disc endow works from other cultures with both a portability and accessibility that books seldom achieve.

Unfortunately, domestic knowledge of "world culture" - whether gained through movies, books or music - is generally limited to a kind of cultural sampling. As a rule, the typical American who speaks only English is hemmed in by a mainstream market that seldom does more than "round up the usual suspects." When presenting foreign works, it tends to focus on no more than a few artists in any medium of a given culture.

Take Japanese movies, for example. Due to past commercial marketing, it's a good bet that most Americans' exposure to Japanese cinema begins and ends with the works of the great directors Kurosawa, Akira and Mizoguchi Kenji, with a smattering of "Japanimation" thrown in for the hipper crowd. Only a few have been exposed to more than isolated works of other directors.

Slowly, that is changing, thanks to efforts like "Branded to Thrill: The Delicious Cinema of Suzuki Seijun," a current film series at the Boston Museum of Fine Arts. A traveling series coordinated by London's Institute of Contemporary Arts, "Branded to Thrill" is a tribute to a talent almost wholly unknown in the West, though one that has reputedly had a significant influence on



"Tokyo Drifter" at the MFA.

later Japanese filmmakers.

Still a working director, Suzuki was most active from 1956 to 1967, when he made 40 films under contract to the Nikkatsu Studio. As a schedule averaging three movies a year suggests, he worked in low-budget, genre pictures. Mostly of the melodrama and gangster (yakuza) varieties, his work was seldom bound by convention, especially his later efforts.

Over time Suzuki so loosened the restrictions of his genres that his studio broke with him. Recognizing this, the MFA series consists entirely of works from the last five years of his studio indenture.

Suzuki has been compared to Sergio Leone, director of the "spaghetti westerns" starring Clint Eastwood. This may be because, like Leone, he favors a wide-screen format and extreme close-ups. Or perhaps it is because his subjects, whether in yakuza films or melodramas, tend to be, like Eastwood's man with no name, outsiders, even among groups already on the margins of society. Drawing from samurai films and American westerns (likely influences on

both directors), Suzuki's protagonists are anti-heroes who adhere to strict personal codes, often with tragic results.

And yet no comparison successfully pins Suzuki down. In the final stage of his studio career - those films covered in the MFA series - he continually reinvented his movies, if not himself. Trying to avoid the boredom of formulas and to set himself apart from his fellow contract directors, Suzuki varied his approach with every project. Even with the regular use of odd framing and often stylized - but always stylish - art direction, each film achieves a different look.

However, Suzuki's works are not viewed casually. By his own admission, he "always put image and spectacle before theme and plot." As a result, whether by Japanese convention or personal quirk, his stories are somewhat jumpy. Also, his style at times merely draws attention to itself. Intended or not, the overlap of influences can be confused. Assimilating ideas from Western literature and philosophy, as well as music like Spanish guitar, the effect is quite baroque, with great con-

trasts in emotion and action as well as lighting and movement.

While one does not forget that Suzuki's movies were never meant as "A" features, they consistently rise above their origins. His themes are shared by the "B" world over, and yet these inventive works of a self-described "studio hack" always rate at least a B+.

Of the four films available to the press, my favorite was "Tokyo Drifter," the story of a yakuza loyalist who fatefully sticks by his boss as he tries to go straight. Throughout the movie Tetsu sings a plaintive tune with a line that sums up Suzuki's most consistent theme, and perhaps even a personal philosophy: "always drifting, always alone."

(The Suzuki film series continues at the MFA through Sept. 29. Films remaining include: "Carmen from Kawachi," Sept. 16, 1:30 P.M.; "Detective Bureau 23: Go to Hell, Bastards!" Sept. 21, 6 P.M.; "Tokyo Drifter," Sept. 22, 8:30 P.M., and "Branded to Kill," Sept. 29, 6 P.M.)

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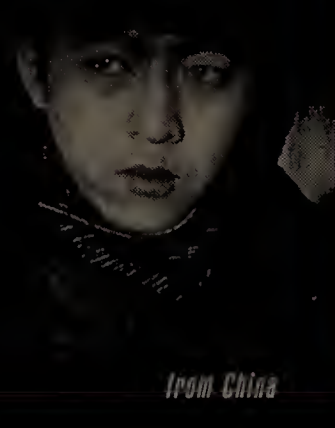
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CALENDAR

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Immigration Reform and Anti-Immigrant Legislation: The Impact on Asian Pacific Americans: Sept. 27, 7-8:30 P.M., South Cove Community Health Center, 145 South St., Boston. A community dialogue (open to the public). Speakers include Prof. Paul Watanabe of UMass Boston and Suzanne Lee of the Chinese Progressive Association. For info. call 426-5313.

Taipei Sinfonietta & Philharmonic Orchestra: Oct. 6, 8 P.M., Symphony Hall, Boston, sponsored by the Foundation for Chinese Performing Arts. Tickets are \$20, \$30, and \$40. Seniors and students receive a \$10 discount.

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橋

每年農曆七月初七，喜鵲都會給牛郎織女架起一座橋。可是對於我們剛來美國的人來說，誰又能幫我們架座橋，聊解那難耐的寂寞孤獨呢？以團結新移民和早已在美國扎下根的華人為宗旨，促進雙方互相學習，互相幫助，互相支持為目的的「橋」正給您提供了一組交友的機會。

在這里，您可以和同齡人用家鄉話或英語盡情地交流對不同事物的意見和看法；在這里，還會有精彩的游藝節目與娛樂活動等等著您。舉例說來，我們將陸續討論一些華裔青年共同關心的話題，如：反種族歧視，種族認定等，甚至是約會或更「酷」的內容。娛樂活動則更有彈性，有球賽類體育活動，觀看影視節目，旅游和聚會等組成。那麼，誰可以參加呢？

華裔老人服務計劃

中華耆英會在「美斯迪谷老人服務中心」(Mystic Valley Elder Services Inc.)贊助下，即將推行「麻省北面華裔老人服務計劃」，通過懂雙語之社工人員，為居住於麻省北面之華裔耆英及其家人提供全面性之轉介及諮詢服務。

為免耆英長途跋涉來往唐人街之辦公室，故由九月二十日開始，逢星期三及星期五上午九時至下午十二時三十分，本會特派社工人員，專程在摩頓老人服務局(Malden Council on Aging)替耆英服務。

為了讓耆英能認識及好好地利用此項服務，本會特別安排一個茶聚，詳情如下：

日期：九月二十日（星期三）
時間：上午十時至十一時半
內容：介紹六十歲以上耆英所需要及可獲得的福利或服務。

費用：全免，並備茶點招待及幸運抽獎。

地點：摩頓中心政府大樓一樓(200 Pleasant Street, 1/F)

參加者可乘橙線在摩頓中心車站下車，橫過馬路，即可抵達大樓，屆時有特別標誌指示。

這個服務計劃與各位耆英的福利有切身關係，請務必出席，報名或查詢其它問題，請致電423-7508與林燕芳小姐或423-0719與都耀明先生聯絡。

「呼聲的繡帷」

多元藝術活動

位於伯克利街的女青年會YWCA將舉行一次題為「呼聲的繡帷」的活動，八名各族裔的女藝術家將用歌舞、詩文與音樂來織出故事。這八位女藝術家有歌唱家、畫家、攝影家、作家、詩人、舞蹈家等，而且來自不同的少數族裔，其中亦有一位華裔女畫家，她們將用自己的藝術編織出藝術家生活的故事。也歡迎觀眾穿著真正編織的服裝參加晚會。這是適合男女老幼的家庭式活動，免費參加但座位有限。時間是九月二十六日晚六時，地點在YWCA Berkeley Residence (40 Berkeley St., Boston)。詳情請電(617) 482-8850。

國寶級藝師李松林父子雕刻展

鮑華僑眼福促進中美藝術交流

為政府列為國家民族藝師的李松林老先生，及其藝能真傳的兒子李秉圭先生，即將來新英格蘭地區，舉行中國神話人物雕刻展。

李松林老先生的絕活雕藝，任何人物只要經過他的巧手精刻細磨，立刻栩栩活現眼前，並且將各個不同人物所代表的文化背景、所欲傳達的思想態度呈現得淋漓盡致。

此項展覽計有李氏父子近年傑作四十一具，像八仙、佛陀、觀音、名僧、寓言故事、三個和尚沒水喝、詩人李白、陶淵明等等。展覽時間地點如下：

(一) 九月八日至十二日在波士頓中國城華僑文教服務中心；九月九日早上十一點揭幕酒會；聯絡電話：(六二七) 四八二、三二九。

(二) 九月十五日至廿六日在波士頓東北大學學生活動中心畫廊(Northeastern University Student Center Gallery Lounge)；九月十五日下午四時揭幕酒會；聯絡電話：(六二七) 三七三、三三三。

(三) 九月廿八日至十月廿六日在羅得島強森·威爾斯大學圖書館(Johnson & Wales University Library)；九月廿八日晚間六時揭幕酒會；聯絡電話：(四零一) 五九八、四六七(文化組提供)。



Elnora Thompson (左) 與 Citizens 房屋貸款部經理 Renee Owens

ELNORA烤家常餡餅 已有多多年。但這是她 第一次在自己家中 烤製家常餡餅。

Elnora Thompson 已在這一社區居住二十多年，她想在本區購置住宅，因此試圖分別向五家銀行分別申請房屋貸款。但均遭拒絕。後來，她前往 Citizens Bank 申請貸款。

Citizens 一向致力於在自己服務的社區投資，其方式之一就是為本社區的居民提供費用低廉的房屋貸款。

Elnora 透過 Citizens 的 ACORN 計劃獲得了房屋貸款，這是一家全美性的贊助購房團體。現在她烤製的才是名符其實的家常餡餅。

欲知 Citizens 銀行的房屋貸款計劃詳情，請光顧您附近的分行，或請撥電話給 Lesley Kwan Kuo，電話號碼是 1-800-852-5577，8472 號分機。

特別優惠

請查詢 Citizens 銀行新的富有彈性的房屋貸款計劃，該計劃利率低，頭款少，免收過戶費用。



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陳沖在《誘僧》中的剃髮造型

香港電影在庫利角影院

位於布克蘭區的庫利角影院 (Coolidge Corner Theatre) 自八、九月份上影中國影片「炮打雙燈」、「天國逆子」以來，觀眾頗為踴躍。九月十五日至二十一日，該影院將上演著名華裔影星陳沖主演之「誘僧」，該片由出生於澳門的女導演羅卓瑤執導，講述的是唐朝初年朝廷民間一段故事。陳沖在該片中剃髮暴露，頗作犧牲。「誘僧」的主要演員還有台灣男演員吳興國、中國著名男影星張豐毅以及著名華裔女演員盧燕等。

另外，庫利角影院自九月二十三日起至十一月十一日，每逢星期六上映兩部香港電影。香港出品的商業影片，包括匪警片、功夫片、古裝片、黑社會暴力片等，在北美頗有市場，成龍、李連傑、周潤發等影星亦頗為美國觀眾所喜愛。此次庫利角影院上映的香港片包括九月二十三日「驚天十二小時」(Last Blood a.k.a. Hard Boiled ID, (Fist of Legend)、九月三十日「戰神」(Moon Warriors)、「金玉滿堂」(Chinese Feast)、十月七日「西遊記 月光寶盒」(Chinese Odyssey: Pandora's Box)、(Dragon Fight) 等。詳情可電 (617) 734-2501。

電影之窗

空前一時風靡香港和日本的卡通動畫「龍珠」及「美少女戰士」今秋將在美國上映！

Sailor Moon

龍珠
將開播於
九月九日

Boston - WLVI Ch.56

美少女戰士
將開播於
九月十一日
(週一至週五)

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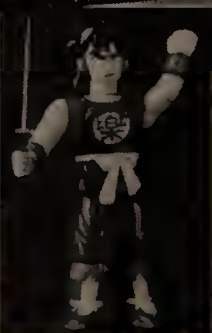


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不買，「替月行道警惡懲奸！」

ACTION FIGURES

日本影迷都「望塵莫及」的一些精品。



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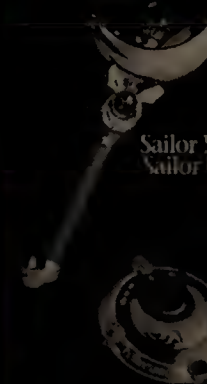
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Massachusetts General Hospital

There's an exciting new program at Massachusetts General Hospital that will make arriving at and getting around our complex facilities a more positive experience. It's called "At Your Service," an ambassadorial program that will greatly support Patient and Family Focused Care at MGH. Behind the success of this program will be a variety of staff and volunteers dedicated to the principles of personalized, creative service. Join us and get this exciting program off to a great start!

Information Ambassador

This individual will respond to patient and visitor requests, provide information with the assistance of a computer, and serve as the lobby concierge as needed. Providing proactive, high quality customer service is the goal. To qualify, applicants must have customer service experience, office skills, and be comfortable with computers. Bilingual skills are helpful.

Please send resumes for this position to Maggie Thomas at the address below.

Entrance Ambassador

Provide high quality reception services to visitors and patients as well as maintain a security presence and traffic control. Applicants must have customer service experience as well as the ability to lift/assist patients; ability to operate manual transmission vehicles helpful. This is an outdoor position. Bilingual skills are helpful.

Please send resumes for this position to Anne Morin at the address below.

Program Coordinator

Coordinate the day-to-day operations of the program, oversee staff and volunteers, and ensure the delivery of high quality customer service to patients, families and visitors. This professional will work with affiliated departments, program oversight committee, and manager to fully develop the program, implement/maintain statistics, and collaborate with Program leadership and Training and Development to ensure the continuing education of staff. Applicants must have supervisory, customer service, and training experience; program development experience and bilingual skills are desirable.

Please send resumes for this position to Debra Earls at the address below.

Massachusetts General Hospital, Recruitment Services, Mail Code MO1518, 101 Merrimac Street, Boston, MA 02114-4719; Fax: (617) 724-2266.

We are actively seeking to increase the diversity of our workforce. AA/EEOE.



Massachusetts General Hospital

Financial Manager

Children's Service

This position reports directly to the Administrative Director and will have overall responsibility for all aspects of the fiscal management of the Children's Service.

The Financial Manager will have primary responsibility for managing all research and training grants awarded to the Service. Specific duties include the coordination of grant applications for specified Unit Chiefs; the preparation of grant applications; production of monthly financial reports and projected expenses for the grant budget period; and Issuing payment and processing Invoices. Must be familiar with encumbrance accounting.

Responsibilities also include preparing and monitoring annual budgets for the research units and clinical group practices and providing variance analysis, reports and financial statements to the appropriate parties. Will assist the Chief of Service and Administrative Director in long range strategic financial planning and preparation of business plans. Will manage various databases (Microsoft access) in support of daily activities.

Requirements include an MBA with strong quantitative emphasis. Minimum of 1-2 years' experience in fiscal management. Strong financial analysis, interpersonal and problem solving skills are essential. Must have background in spreadsheet programs, database management and word processing.

Please send resumes for this position to address below.

Clinical Trial Agreement Specialist

Part time - 20 hours/week

The Office of Technology Affairs, responsible for managing MGH's intellectual property and overseeing its industrially sponsored research and licensing, is seeking a professional to share a position reviewing, drafting and negotiating agreements for clinical trials supported by industrial sponsors. The individual will analyze and modify agreements to ensure their conformance with hospital policies. Qualified candidates must have a Bachelor's degree, demonstrated skill with contract drafting and negotiations, excellent communication skills and two to three years' experience relating to technology transfer.

Please send resumes for this position to Dana Richichi at the address below.

Massachusetts General Hospital, Recruitment Services, MO1518, 101 Merrimac Street, Boston, MA 02114-4719; fax: (617) 724-2266.

We are actively seeking to increase the diversity of our workforce. AA/EEOE.



Massachusetts General Hospital

MGH Children's Center

The MGH Children's Center provides high quality, developmentally appropriate day care services for infants, toddlers and preschoolers. Located in the historic Charlestown Navy Yard, we offer a low child-to-teacher ratio and a comprehensive benefit package.

Assistant Teachers

We currently need one 30 hour Toddler Assistant Teacher and one full time Preschool Assistant Teacher. Applicants must have a High School diploma or equivalent. Coursework in Early Childhood Education and at least three months' experience working with infants and/or toddlers preferred.

Teachers

We have the following openings:

- One full time Toddler Teacher
- One 30 hour Preschool Teacher

These positions require OFC certification. A Bachelor's degree in Early Childhood Education is preferred.

Please send resumes to Massachusetts General Hospital, Recruitment Services, Attn: Teaching Positions, Mail Code MO1518, 101 Merrimac Street, Boston, MA 02114. Fax: (617) 724-2266.

We are actively seeking to increase the diversity of our workforce. AA/EEOE.

中秋節徵聯評審概述

司徒天正

由中華書法會及儒教中心合辦的中秋節徵聯「下聯」的文藝活動目前已揭曉，撰稿者凡六十餘人，聯語近二百比。經分別評定一、二、三名及優秀作品，茲分述如下：

第一名：龍舞龍翔歲歲豐

（作者：何淑蓮）

第二名：燕去燕來歲歲春

（作者：葉媛）

第三名：載舞載歌夜夜歡

（作者：陳日華）

當筆者一個多月前參加與擬定節慶的上聯「花開花落年年平」時，即同時想到評審的三個原則，此即：

一平仄：每字五分，共佔三十五分。

二對仗：「花」字為名詞，共用兩次，共佔十五分。「開」及「落」兩字為動詞，共佔十五分。「年年」為疊字，共佔十五分。

三境界：配合中秋節慶之歡樂氣氛，佔二十分。滿分共一百分。

我們先看「花開花落年年平」的平仄，它的排列依次為「平平平仄平仄」，對者須以「仄仄仄平仄平」配合。從文法上看，第一

名的作者以「龍」對「花」，「龍」為名詞，亦用兩次，意思恰當。「舞」與「翔」，均屬動詞，分別對「開」及「落」字，不但平仄相協，意思亦生動。「歲歲豐」對「年年平」，尤為旗鼓相當；「仄仄平」對「平平平」，聲音鏗鏘可謂。從聯的涵義看，詩人在上聯看花開且落矣，意會光陰一去不回，不免黯然，然花開花落必然重復再來。我們在慶祝中秋之際，人月雙圓之時，必有祝願，願「花好月圓人永壽」，故「花開花落年年平」亦此意之伸延耳。下聯的作者以「龍舞龍翔」烘托中秋歡樂的景象，可謂善於取景，且「龍」為中國文化之具體象徵，中國人自稱為「龍的傳人」，良有以也，龍代表了矯健、勇猛、精壯和富有活力的一面。所以在所有作品中，「龍舞龍翔」歲歲豐」脫穎而出，不是沒有原因的。總之，「花開花落年年平」是以優美含蓄的詩意開始，而「龍舞龍翔歲歲豐」是殿以雄壯、生動的舞姿以彰顯中秋節慶的氣氛。

如果斤斤計較平仄必須百分之百貼切，則下聯之「龍」字屬平聲，「花」字亦平聲，不免相撞，但詩學有一三五不論的例外，它的意思是說七字句的對仗中，第一、第三及第五個字，有時可以不必要計較平仄分明。況「花」字為陰平，「龍」字為陽平，並不妨礙其高低抑揚的聲調。故此，我僅扣除平仄二分。第一項平仄得三十三分。第二項對仗疊字皆滿分，得四十五分。第三項境界生動雄壯，滿分得二十分，合為九十八分。女性而能有此吐屬，實為巾幗鬚眉也。

第二名作者以「燕去燕來歲歲春」應對，「燕」為名詞，且屬仄聲，亦用兩次，貼切得很；「歲歲春」對「年年平」，不但聲韻悠揚，且把農村春天來臨的景象寫得淋漓盡致，令人長憶故鄉春，可是它到底未觸及中秋節的氣氛，故依評審尺度而言，第一項平仄得三十五分，第二項對仗及疊字得四十五分，第三項扣除五分，實得四十五分，全聯共得九十五分。這一聯與「花開花落年年平」相配，可謂以優美含蓄的詩意開始，而以生動活潑的筆調帶來了新春的氣息。

第三名作者以「載舞載歌夜夜歡」應對，從字義分析，既舞且歌，與花之既開且落，互相應對，舞、歌、開、落，俱為動詞，平仄亦切合，「舞」對「開」、「歌」對「落」，均工整。「夜夜歡」對「年年平」，殊不尋常，令人頗然覺得眼前出現一幕又一幕的民族舞蹈，此起彼落，非「載歌載舞」四字，更無其他適當的辭彙來加以形容。但問題也在這裏，因為「載」字是虛字，不是名詞，只是助動詞，不能與「花」字相對，雖則「載」字也是仄聲字，「載」字又兩用，也符合「花」字兩用的條件，各評判至此也略感躊躇，但最後仍然一致贊成作者能適當運用成語將中秋的歡騰推至最高點，給予第三名，實乃名實相符。筆者依評判尺度，第一項平仄得三十五分。第二項「載」字並非名詞，似不能對「花」字，可是它又達到兩用的目的，姑且扣去七分，其他問題不多，「夜夜歡」巧對「年年平」。此項共得三十八分。第三項配合中秋節慶歡樂，題無勝義，滿分得二十分，合共九十三分。筆者推測作者甘冒博得衆多評判的共鳴，招數甚為高明。這一聯與「花開花落年年平」相配，可謂以優美含蓄的詩意開始，而以熱情浪漫的筆端寫出中秋歡樂的高潮。

三名以外，即是優異的作品。筆者在參與擬題的時候，已預測必有「月缺月圓」這樣的作品出現，因為中秋節就是月節，這裏包括不少神話故事，也有許多著名的詩句詞章，為我國民間普遍傳誦的，例如蘇東坡的「人有悲歡離合，月有陰晴圓缺」，果然在參加應徵的稿件中多次出現，達到六比之數！最

多的是「月缺月圓歲歲同」，其略有差異者不過以「盈」字代替「圓」字，也有以「臨」字代替「圓」字，亦有以「世」代替「歲」字，都屬難能可貴的作品。但因為出現次數多，便不見突出，及至一、二、三名涌現之際，即覺先聲奪人，而「月缺月圓」則落後矣。由此可見比賽之激烈，而文學境界之可貴即在「突出」與「創新」也。

至於其他入圍的佳作，多有境界可觀者，例如「燈滅燈明夜夜長」、「勤作勤耕歲歲豐」及「舟去舟還網網盈」。俱是曾經深思的作

品。此次中秋徵聯的文藝活動由始至終費時兩個月，期間因報章刊載啓事略有延誤，又延長二週；鄭寶樹會長的任務任怨，黃海龍主任親自出席評審會議，且親自書寫應徵作品；「仙舞仙飛代代傳」，以狀中秋嫦娥奔月之故事，尤屬難能；更不可不記者則是公眾熱情的參與與來信鼓勵，這是此次文藝活動成功的主要因素。

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埠聞

暑期華埠治安報告

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【波士頓訊】據波士頓警察局報告，在今年七月內，警察在華埠地區共逮捕了一百四十六名嫌犯。在七月十七日至三十一日逮捕的七十五名嫌犯中有四十七人，女性二十八人；八月份共逮捕嫌犯一百一十四人，其中男性六十一人，女性五十三人。被捕者年齡從十七、八歲到五十出頭不等，其中以二、三十歲的青年居多。逮捕嫌犯的主要地段為華埠的夏里臣街(Harrison Ave.)、必珠街(Beach St.)、天滿街(Tremont St.)、登打士街(Denvers St.)、華盛頓街(Washington St.)、泰勒街(Tyler St.)、馬連道(Marginal Rd.)、尼倫街(Neeland St.)、企田街(Hudson St.)等主要街道，其中一些小街巷如平安巷(Ping On Alley)、葛街(Knappe St.)、哈佛街(Harvard St.)、屋街(Oak St.)、奧斯街(Oxford St.)等亦有逮捕事件發生。還有些類似逮捕案發生在華埠邊緣或外圍的哥倫布大街(Columbus Ave.)、林肯街(Lincoln St.)、波由斯頓街(Boylston St.)、斯特街(Stuart St.)、所物街(Shawmut St.)、潮沙街(Chauncy St.)以及公園廣場、市中心等處。

七時以後至凌晨六時左右為多，特別是午夜前後，也有少數是在白天被捕。被捕的原因主要是毒品交易和色情交易。被捕人數中女性比例相當高，多數是阻街拉客的妓女，但也不乏有販毒者。而男嫌犯中也有賣淫者，更多的是做可卡因交易者。和持械打架鬥毆者；亦有少數是因酒、搶劫和入戶砸車行竊等被捕。

本市華埠由於緊鄰紅燈區，吸引了許多不三不四的人閑蕩街頭，此地區的治安一直是社區民衆所關注並迫切要求解決的主要問題。隨著紅燈區的萎縮，這一帶的治安正在向好的方面轉化，但傳統上仍是賣淫販毒者的聚集地，警方對此已在嚴厲打擊。被捕人數反映了這一帶仍是罪行高發案率地區，也說明了警方正在採取果斷行動制裁犯罪。

麗晶裝修工友欠薪事件峰迴路轉獲解決

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八月十四日星期一，麗晶酒樓東主致電華人前進會，表示已經看到波士頓環球報八月十三日有關他們欠薪的報導，覺得會給麗晶帶來負面影響，但也無可奈何。並說如工友先接受收取五分之一欠薪，他仍肯如數照付，不持異議。有見及此，我們覺得事情仍有轉圜余地。

從前化解了一場即將爆發的勞資大型衝突。

十八日下午，勞資雙方在前進會派員陪同下，前往州檢察處，在還款合約上簽字。第一期九千九百元支票及兩位臨時工的支票，也由檢察處查收後轉發給各位工友。是次糾紛暫告一個段落。

我們向能夠團結一致，敢于站起來維護自己權益的十多位裝修建築工友致敬！他們堅持原則，據理力爭，排除種種阻力，克服種種困難，終于取得初步的勝利。為勞工大眾樹立了爭取權益的榜樣。我們也寄語有關的東主老板，應記住奉公守法和善待自己的員工。勞資兩利才能事業有成。

報紙不翼而飛？！

上期《舢舨》報出版於九月一日星期五，當日下午即發送至本市各報箱及發報點。僅過了勞工節長周末之後，卻發現華埠所有報箱報點都空無一報，即使是免費的報紙似乎也不可能拿得這般快吧？

後有目擊者報告，九月一日星期五晚十時許，親見有人從位於華埠的報箱中取走所有報紙，後來還見到有的報紙上開了天窗，剪掉了麥當勞的優待券。隨著越來越多的讀者抱怨沒有看到上一期的《舢舨》，更使人相信這些報紙並非被讀者正常索取而空，卻是有人故意拿空。若此人在九月一日晚間，即報紙剛放入報箱數小時之後作案，則許多讀者甚至根本沒機會看到這期剛出版的報紙。

不知作此舉者目的何在？如果真是為了剪去麥當勞的優待券便拿空了華埠所有報箱的數千份報紙，胃口也未太大了些，難道要將優待券轉賣不成？而剩下的報紙恐怕已被投入垃圾桶，而使許多《舢舨》的老讀者無緣以見。

作為一份免費的社區服務報紙，《舢舨》一貫為本地讀者提供各種社會訊息。每一份報紙，不僅浸透著編輯和作者們的心血，也消耗著贊助者和廣告商的資金，目的是為社區宣傳服務。如果有人出於某種自私動機竊報，不知廣大的讀者們會作何感想？

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承第一版 王永生

法的父親教他從小練毛筆字，書畫同源，他也開始畫開了國畫。王永生起初並未進專科美術學校，但卻跟許多書畫名家學過藝，因為新疆得天獨厚的自然景色和多民族的異鄉情調吸引了許多大畫家常去那裡寫生作畫，使王永生有機會得受真傳。

從小學到中學，王永生都是以練中國畫為主，而八十年代中後期，他卻是以版畫在新疆畫壇嶄露頭角。自一九八六年起，他的許多版畫作品被選入省級畫展，或在刊物上發表，專家評說他的水平絕不只在「業餘級」的。然而，八十年代末，他的畫風又來了次巨變，開始在自己亂釘的畫框上繙起包布塗抹起了油畫。對他的全新風格，朋友熱人們是擔憂多於高興，因惑多於祝願。然而這位土生土長的邊塞青年終於闖出了一條成功之路，他的油畫作品不僅在新疆和中國展出，也被日本的期刊作重點介紹。這次他出國舉辦畫展，美國波士頓是

第一站，中華藝文苑專門在展覽期中為王永生的畫展擠出了三周時間，王永生帶來了九十多幅作品，但因場地的關係只能展出三十六幅。在藝文苑展覽之後，他還將到哈佛大學等畫廊短期展出，然後將於十月初應邀赴日本辦展。

在解釋畫風轉變時，他說：「我生長在新疆，生活習慣上受當地影響更多，但文化上還是主要受中原漢文化的熏陶，自幼學中國書畫就是一例。但我畫畫是為了表現新疆的風土人情，那里色彩明烈的黃沙、綠洲、藍天、和人物豪放的性格只能用油畫來體現，國畫則更適合表現江南雨濛濛朦朧的小橋流水。而且我本人的性格也更適合畫國畫。」也許正是覺得水墨淋漓的國畫和精工細刻的版畫都不足以反映新疆人物性格的豪邁奔放和景色風光的強烈鮮明，王永生才將他的一腔心血傾注在油畫的色彩與形塊之中。

王永生介紹說，新疆居住著十六個少數民族，各有本族的語言、風俗、文化和服飾，而他所生長的南疆地區則主要住著維吾爾族，他從小與維族人民相處，有許多維族

朋友，他非常喜愛維族人民熱情好客、能歌善舞的性格。他在作畫時跑遍了和田地區的七縣一市，常住在維族老鄉家裏。老鄉們殺羊來招待客人，管吃管住。他對新疆風光和維族人民的感情印象深不可減，便自然而然地通過畫筆流露出來。

王永生的畫藝早期全靠自學成才，雖然未進正規美術學院，但只要遇到有專長的畫家，他就窮追不舍地求教，他的國畫、版畫達到「非業餘」水平都是如此學成的。一九八零年他高中畢業，沒有找個職業以求安穩，而是去打了兩個月小工，拿著生平第一次掙來的二百元人民幣，穿過包圍民豐縣綠洲的沙漠，去看看外面的世界。他先後到陝西農民畫之鄉戶縣和省會西安拜師學畫，通過在西安美院進修，後來又在新疆藝術學院油畫大專班學成畢業，王永生得到了專業培訓，加上他深厚的生活體驗和豐富的素材積累，他創作的反映和田維吾爾風情的油畫引起自治區美術界的注意並非偶然。

已在新疆畫壇小有名氣的青年畫家王永生，仍然利用一切機會到北京、沈陽等地向名師討教、聽課和觀看美術展覽。他的畫作也逐漸走出新疆，走出中國。

王永生所描繪的多是新疆農牧區維吾爾族的男女老少，他說這種田園牧歌式的生活在他的家鄉依然存在，也是他所欣賞和盡力以近乎寫實的手法描繪的，但目前新疆城鎮的生活也很有現代化的一面。與中國內地和沿海的大城市比起來，地處邊塞的新疆還是閉塞和落後一些，不過近年來生活水平提高很快。

他說：「我的父母已遷回西安定居，目前中國人口流動也比較自由，我如果想去北京或西安等地居住都不會有問題，但我就是不願離開新疆和那裡的維族人民，這是我創作的源泉。」王永生目前在和田區群衆藝術館工作，日常職責是畫宣傳畫、辦展覽和開展群衆美術教育，工資足以謀生。他也是中國美術家協會新疆分會會員和新疆畫院外畫家，因此外出寫生作畫和出售畫作也是其專業生涯必不可少的一部分。

王永生說他自己除入迷繪畫外，也喜愛音樂，他喜愛的世界藝術

家中既有畫家也有音樂家、歌唱家，而且他作畫時離不開聽音樂。他開始作一幅畫時往往並未形成完整的構圖概念，而是隨著音樂節奏邊聽邊畫，似乎是音樂引導他完成全圖。作畫時他多半聽古典音樂，但有時也聽搖滾樂、爵士樂、中國民樂等，他說各種風格的音樂他都聽，才能辨別自己更喜歡哪類。

此次來美是王永生第一次出國，他說感到美國科技和生活的現代化程度比他原來想像的還要好，但他最喜歡美國的一點是在此能見到世界美術大師的真品。在中國他只是從印刷復制品上見到那些世界名畫，而這次在波士頓美術館和華盛頓D.C.藝術館親見了畢加索、梵高等大師的原作，這使他興奮不已。他認為來美國辦畫展也給了他極好的學習機會，不過他絲毫沒有想留在美國，就象他不願離開故鄉新疆一樣，他更不願離開祖國中國。他說來美後也遇到了一些來自中國的畫家，他們的生活已經過得很不錯，但他卻感到他們的精神上缺欠些甚麼。王永生說：「並不是吃飽喝足才活得充實。我去農村作畫，往往條件很艱苦，沒有交通工具，要靠毛驢馱畫具，有時甚至得挨餓受凍，但我在作畫時會忘掉這一切，完成創作才是最大的幸福。因此我在農牧區常一住數月半年，樂不思蜀。

如果我離開那塊土地，在美國住下來，那來自生活的創作源泉就會枯竭。」王永生還表示他的心願是在全中國全世界多跑些地方看看，但根不離新疆的土壤，這有利於吸收不同的知識，或許使自己的畫風有新的改變。

三十出頭的王永生尚年輕，因此並不安分於永遠保持一種風格，他認為現在還不到安定下來享受舒適生活的時候，要趁青春年華多創作些畫作。他在美國曾看過的畫家為人畫像，二十分鐘畫幅肖像可收入二十美元，這錢很容易掙，但他卻不會為畫像掙錢而放棄自己對繪畫風格的追求，起碼現在不會。或許到上了年紀，會考慮找個生活舒適的地方定居吧？他說。

（王永生油畫展「歡歌維吾爾」在中華藝苑展出到九月二十三日，該畫廊地址是267 Tremont Street，電話542-4599。）

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一系列問題。一位聽眾說他前幾年曾三次進藏，親眼目睹了西藏地區漢藏兩族人民之間和睦相處的情景，他問西藏問題的矛盾是否只是政府間而非民族間的？達賴喇嘛說：「西藏問題的主要點是在維護西藏的傳統文化和宗教上。近十幾年中仍有數萬新難民從西藏等地去印度，他們共同提到的一個問題就是西藏的宗教文化受到很大摧殘，使人民精神遭到磨難；另外，以往數千年中西藏作為一個獨立的國家，從未駐紮過中國軍隊，現在的變化也使許多藏人心情不愉快。如果西藏人民是幸福的話，我沒有必要去爭取、鬥爭。如果流亡政府能回西藏或與西藏現政府聯合，這個政府就沒有存在的必要。西藏問題並非與政治有關，而是與文化和宗教有關。」

在對有聽眾反映「西藏如果獨立，中國人民的感情受不了」做出解釋時，達賴說：「西藏與中國的問題歷史上有多種解釋，各期政府和學術界也各有所云，如果一定要追根問底就會陷入困境。我個人所尋求的是一個在中華人民共和國版圖境內的完全徹底自治的西藏。」他並指出：西藏及附近藏族居住地區的幾百萬藏民，幾乎每個家庭過去數十年中都有人被殺害、監禁、流放等的悲慘歷史，藏區的大小寺廟六千餘座遭到摧毀，班禪喇嘛就公開說過：「西藏確實獲得了進步，但這進步與我們所遭受的摧殘、付出的代價是不成比例的。」

達賴一九三五年生於中國青海省，五歲時成為第十四世達賴喇嘛，是藏人尊奉的宗教領袖之一，一九五九年之後流亡印度。有人提問達賴喇嘛對中國政府提出的解決西藏問題的五項建議是否太理想化？而且作為一名出生於青海的地地道道的中國人，若主張西藏從中國分裂出去，是否符合慈悲之靈？

達賴喇嘛表示：「有很多人認為五項建議太理想化，儘管該建議並未被中國政府接受，自己還被指責為分裂祖國，但我仍認為那是真理。那已是十五、六年前的事情，但我一直信念未改。我所追求的是西藏全面自治，而非獨立出去，我

採取的中庸道路也有許多人，包括家里親屬和西藏境內的人民的反對，他們要求西藏徹底獨立。」

在回答有關「如何看待中共在臺灣海峽軍事演習」、「何時準備訪問台灣」等問題時，達賴表示：他的基本信念是反對暴力，任何問題都應協商解決，而不應武力威脅。至於訪問台灣他二十年前就有此意，而未能成行的主要原因之一是台灣派間諜在流亡藏人和西藏內地做分化瓦解工作，使許多流亡藏人對台灣持有成見。得先做好這方面的工作才能訪台。鑒於李登輝總統對西藏的政策，他樂於積極考慮訪問台灣。

有人問及「如何評價班禪及其晚年結婚」等問題，達賴說到：達賴與班禪之間的矛盾是上一世（十三世達賴與九世班禪）時遺留下來的，主要是手下人造成，而他們之間的師徒關係還是很親密的。我與現世班禪都是青海人，是老鄉，又是新的一代，我們兩人之間沒有任何問題。班禪對藏民族做出很大貢獻，也付出了很大代價，坐過牢。至于他晚年結婚，按釋迦牟尼的教規，能恪守的可成僧人，不願恪守的亦可退出。

參加這次與達賴喇嘛對話活動的有以華人為主的聽眾二百多人，一些民運組織成員亦有出席。許多新聞媒體到場採訪、攝影、攝像。

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時間：上午十時三十分至十一時三十分

講員：Lydia Lowe 華人前進會

內容：一、新移民法案的內容

二、社會福利政策的趨勢

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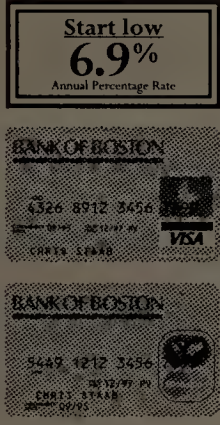
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陳方安生(右二)接受塔芙茨大學校長(左一)授予榮譽博士稱號

香港布政司陳方安生 獲塔芙茨大學榮譽博士

【本報訊】香港布政司陳方安生女士獲得本市塔芙茨大學授予榮譽博士稱號，並於日前來波士頓接受此殊榮。

一九九五年九月七日下午，塔芙茨大學在校園禮拜堂為陳太太舉行了授予榮譽博士稱號的典禮。塔芙茨大學校長在講話中贊揚陳方安生三十餘年來致力香港政府公眾服務事業，先後在金融、經濟、工商業及社會服務等領域作出了重大貢獻。她不僅是第一位女性也是第一位華人擔任香港布政司要職，打破了英國政體一百五十年的傳統。成立於一八五二年的塔芙茨大學，目前有許多國際學生就讀，其中亦有來自亞洲(包括香港)的學生，為加強該校與世界各國的聯絡，曾向若干國

家的名人首腦授予榮譽學位，而作為傑出女性的陳方安生當之無愧應享有此殊榮。

陳方安生女士在講話中闡述了香港與美國的友好關係，並指出：不久香港及其人民就會在國際上更加引人注意，因為如今離香港回歸中國的九七大限只剩六百六十三天，全世界都在關注著香港回歸後發生的變化。對香港人民來說，這更是一個歷史的關鍵時期，這個過度轉型是無前車之鑒可依的，香港人面臨考驗，也正在譜寫歷史的新一頁。

陳方安生女士祖籍安徽，一九四零年生於上海，一九四八年隨家遷居香港，在那裡成長並受教育，她畢業於香港大學英語及英國文學專業，能講流利的國語、粵語、上海話和英語。她一九六二年起在香港政府部門任公務員，曾為保護婦女兒童而工作，並在財經工商等部門擔任過若干要職。她於一九八七年至一九九三年任香港經濟服務司，一九九三年十一月被香港政府委任為布政司要職，打破了英國政體男性當此職一百五十年的傳統。她是目前香港職位最高的女性。香港九七回歸之後將產生的特區行政長官，她也是最熱門的候選人之一。

陳方安生兄弟姊妹八人，丈夫陳棟榮在香港經營石油業，下有一女一子，並已有了兩個可愛的外孫女。此次陳家與方家的親戚朋友二十餘人專程隨行前來波士頓參加陳太太獲榮譽博士稱號儀式。塔芙茨大學還將於九月二十二日在香港再次為陳方安生女士舉行授予榮譽博士稱號典禮。

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大漠綠洲歌維吾爾

新疆畫家王永生以油畫表現邊疆風情

朱偉憶

一個題為「歡歌維吾爾」的油畫特展，正於九月一日至二十三日在本市中華藝文苑展出，三十餘幅色彩濃烈的油畫全出自來自中國新疆的畫家王永生之手。趁專程來美舉辦個展的王永生在中華藝文苑布置作品之時，我們對他進行了採訪。

王永生是漢族人，卻於一九六二年出生於中國西北邊陲新疆維吾爾自治區的民豐縣，他的父母於五十年代分別從西安和遼寧「支邊」到新疆少數民族地區，後在南疆有沙漠中的綠洲之稱的和田地區的民豐縣安家。王永生不僅生在新疆，還從小寄養在維吾爾族老鄉家中，因而他不僅能講一口流利的維語，也烙下了維吾爾族文化的深深印痕，是個土生土長的綠洲與大漠之子。他的畫作就完全完全反映的是新疆維吾爾族的風情，以人物畫居多，也有大漠綠洲景色畫。他認為自己的畫作是寫實與抽象相結合的風格，人物和背景源於生活，但許多作品採用了略帶抽象的變形技法，著色也不是完全寫實。油畫本身就色彩濃艷見長，王永生先生的畫更給人強烈的色彩感，雖然此次展出的沒有太大幅的作品，但形與色之醒目仍會給觀衆以深刻印象。王永生說：「我並不是有意為了創造鮮艷畫作而著色，而是在作畫過程中自然而覺得應該這樣上色。」

王永生的家鄉和田地區曾是古尼雅城、古精絕國所在地，自漢唐朝代就留下了豐富的文化遺蹟。也許是這些民族文化傳統和新疆美如畫作的自然景色的熏陶，使王永生自幼就對繪畫感興趣，加上酷愛書



畫家王永生及其新疆風情油畫

西藏宗教領袖達賴喇嘛 在波士頓與中國學人對話

轉第三版

【本報訊】曾於一九八九年獲諾貝爾和平獎的西藏宗教領袖第十四世達賴喇嘛，於一九九五年九月九日在波士頓芬蘭芬蘭與中國學人進行對話。

達賴喇嘛此次專門與來自中國的學生學者及各界人士對話，目的僅在於相互交流，使大家對西藏問題有進一步了解。達賴喇嘛用藏語發言，由翻譯譯成中文。

達賴喇嘛在簡短的演講中指出宗教的意義在於使大家具有慈悲之心，精神有所寄托。他否認世界上有各種不同的宗教，這才能滿足不同人民的需求，但所有宗教都要使人獲得解脫與幸福，塑造人類之善良與無私。雖然世界上因宗教引起的衝突戰亂時有發生，但卻不能因此而不信宗教。他相信如果各個教派之間都能修行善好並互相溝通和諧相處，宗教衝突定會減少。

他說西藏問題不僅有宗教因素，也有人為因素，長此下去對中國的形象會愈有損害。他在過去的十五、六年中尋求一條中間道路，使漢藏雙方都能互利，但卻沒有得到中國政府的認可，還被指責為分裂祖國。

達賴喇嘛指出：歷史上藏漢兩族一直作為鄰居和睦相處，中國本是個偉大的文明古國，但近幾十年來，中國的傳統文化(諸如儒學、道學等)受到嚴重摧殘。當今中國人缺少精神信仰，大多在向錢看。錢並不是生活的目標，在一個有佔人類四分之一人口的國家，人必須有價值觀念。目前中國正處在一個重要轉折關頭，知識分子要起重要作用。在座的雖不是政府官員，但也同樣能對漢藏兩族的和諧共處做出貢獻。達賴喇嘛並對海內外許多華人知識分子對西藏問題的關切表示感謝。他說自己將為中國這個偉大國家的人民真正得到幸福安定而繼續努力。

達賴喇嘛並回答了聽衆提出的
轉第二版